VOL. I. NOVEMBER, 1886. No. 11.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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CONTENTS.

Editorial Notes	289	Illustrations of Unitarianism	306
Mr. Savage on Our Unitarian Position	290	The Church a Club	307
Plans for Reconciliation	292	A New Sphere of Work for Laymen	308
A Longing	294	Women's Work	309
Inspiration vs. Dogma	294	Literary Notes	309
Wayfaring Ministry	296	Books and Pamphlets Received	310
The Unitarian Church in Hungary	297	A Summer Campaign	310
Husking	299	A Practical Conference	311
Church Loyalty. IV.	300	All Souls Church, Chicago	311
Growing Beautiful	301	The Illinois Conference	312
Religious Study Classes. III.	301	News From the Field	312
SERMON: A Changed Situation. By Rev. Theodore C. Williams	306	Jottings	315
Inspiration a Partnership	306	Calender for November	316

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. I. NOVEMBER, 1886. No. 11.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

What an increase of our missionary force it would be if each of our ministers would give one week (including a Sunday) in each year to distinctly missionary work. Suppose each church, as its contribution to this object, were to say to the minister: "We will set you at liberty for one Sunday and supply our pulpit that day, in order that you may go out to some new place where our word is wanted." And suppose the minister were thereupon to put himself in the hands of one of our State or District missionaries, and say: "See, I have such a Sunday at liberty and will put in that Sunday and will put in four days on each side of it, to do just whatever will help you best." Why, if only half our total number of ministers would do this, it would be equal to an immediate addition of four new missionaries to our permanent working staff.

The number of Scandinavians coming to this country is quite astonishing. Previously to 1866 few came; since that time the number has been very large, sometimes as many as 80,000 in a single year. The larger part of these go to the North-west. There are now in Wisconsin 57,000, in Iowa 40,000, in Minnesota 125,000, in Dakota a very large number. These figures show the importance of the work of Rev. Kristofer Janson, who is our one Unitarian missionary among this great and fast increasing population.

Rev. Edward Everett Hale informs us that that epigram which is perhaps the finest ever made concerning our faith, "Unitarianism stands for the Humanity of God and the Divinity of Man", comes from Rev. E. C. L. Browne, pastor of our church in Charleston, S. C.

Rev. W. M. Bicknell well says: "The Orthodox metaphysics of Christocentricity and Christology cause one to exclaim: They have taken away my God, and where have they laid him?"

Professor Swing gives an excellent summary of the beliefs once held by the Protestant Christian world, which are now happily left behind, even by the denominations which formerly subscribed to them. We quote:

"That poverty is a virtue; that earth must be despised; that Sunday must be a day of austerity; that heresy must be punished by man; that heresy must be punished with death; that there are witches; that witches should be put to death; that belief in certain ideas will save the soul; that God created many that he might be honored in their eternal misery; that some infants are damned; that all heathen are lost; that the church should govern the state; that slavery is not sinful; that a churchman may prosecute a dissenter; that the unbaptized are lost: These are a few of the doctrines which have been practically erased from the Confessions of Faith of Christian denominations to-day by the eliminating power of reason."

Dr. Peabody, in his address in Music Hall, Boston, at the Unitarian anniversaries in May, 1883, said, that in his judgment, the real division of the world, as to religion, is coming to be into (1) those who believe in God as a Being of love—a free Spirit, whose central attribute is love, and (2) those who believe

in him only as iron necessity or law. God, *love;* God, *law;*—there runs the line that more and more separates thinking men. Under the second head falls the old theological Calvinism, partly, and the new scientific Calvinism, wholly.

We have known for some time that Rev. Dr. Townsend, of Jamestown, N. Y., who was the chief mover in establishing the Lakewood School of the New Theology last summer, has been contemplating the publishing of a paper, to be an exponent in printed form of the new religious thought. We are glad to see that at last the project has come to realization. The first number is already printed of *The New Theology Herald*, a bi-weekly, costing one dollar a year, to be edited by Dr. Townsend and Rev. Solon Lauer, a recent graduate of the Meadville Theological School. The new periodical seems excellently adapted to popularize the Gospel of Liberal Christianity. The office of publication is in Jamestown, N. Y.

We heartily commend "The Unitarian Church Temperance Society", of which Rev. Christopher R. Eliot, of Dorchester, is President, Wm. H. Baldwin, of Boston, Vice President, and Rev. J. L. Marsh, of Winchester, Secretary. To all our ministers and church workers who have an uneasy suspicion that perhaps they are not doing quite all they might and ought, to promote the important cause of temperance, we suggest that they send to Mr. Marsh for the constitution of this society and the printed address of Mr. Eliot on "Temperance Work in Unitarian Churches", and see if these will not suggest rational and effective methods of temperance work.

MR. SAVAGE ON OUR UNITARIAN POSITION.

On returning home from the National Conference at Saratoga, Rev. M. J. Savage, of Boston, preached a discourse on the questions that are now before the Unitarian body in this country, growing out of the Ethical-basis movement in the West. Mr. Savage's sermons in their printed form go so widely over the country, and this present utterance so singularly fails in comprehension of the situation, that some equally public reply seems necessary.

Mr. Savage says some things that are excellent, but we are sorry he could not see his way to say the one thing specially needing to be said, and which said clearly by such men as himself would help so much to settle the present trouble: that is, that it is a perfectly rational thing, simply straightforward and business-like, in no sense creed-making, and wholly in harmony with Congregational usage, for an organization that has executive functions and which appeals to churches and individuals for money, to state what it exists for, what it intends to do with the money; and if that purpose really *is* the establishment of Christian churches, then to say that. Now it was exactly this that representatives of the strongest churches in the West asked the Western Conference to do; and it was exactly this that it refused to do. Mr. Savage talks about reconciliation, and about some basis on which all who have left the Western Conference can return to it. But he seems to forget in his argument for Mr. Gannett's plan and the analogy he draws between that and the constitution of the National Conference, that the Western Conference is an *executive* body with a treasury, and that the National is *not.* We have always said that if the Western Conference will give up its executive functions and turn its missionary work and funds over to the American Unitarian Association, we should not care how colorless might be its constitution. But so long as an organization takes upon itself executive functions, sets about the establishment of societies and appeals for money to do the same, the question becomes pertinent: Are those societies to be only ethical societies, or are they to be societies for worship—churches? and to say that Congregationalism forbids any answer to this inquiry, is simply nonsense.

Mr. Savage seems to represent all the trouble as growing out of the resolu-

tion of the Western Conference *welcoming to its fellowship* all who would work for ethical purposes. But this is a mistake. The only thing we have objected to about this resolution, is its passage in connection with a *refusal* to declare the *object of the Conference work* to be *Christian* or *Theistic*. We all said to the Ethical party, state the object of the Conference to be the promotion of "truth, righteousness and love" *and worship*, and we are all with you at once. But no! It must be the former with the worship, the Christianity, the Theism *left off*.

Mr. Savage curiously says: "If Jesus were present to-day, and should utter in our churches and attempt to have passed as resolutions some of the words which we read in his Gospels every day with loving reverence and approbation, he would give as much room to the charge of being in favor of the Ethical movement as those loved brothers of the West who are under that charge." Yes, if he should try to have such resolutions passed, while at the same time *opposing with all his might every possible form of recognition of God or worship*. Yes, if he should speak and vote for "love to men" but should speak and vote *against* the proposition of some of his brethren *to add "love to God"*. But that is just what Jesus would never have done, and that is where Jesus and our esteemed Ethical-basis brethren differ.

Nor can we quite see the force, in the connection in which it is told, of the story of Theodore Parker and the Atheist. As told in this sermon it seems to imply that some of us would rather men should confess God's name *than* keep his laws. But Mr. Savage knows perfectly well that this is not so; and if he thinks that belief in God is usually a *help* to men to keep his laws, then he thinks just as we do.

Equally irrelevant are the extended remarks about and condemnation of creeds. The only person who seriously proposed the setting forth of any creed was Mr. Gannett, who, however, wanted it stated to be merely the belief of the majority and subject to change at any time. But why attempt creed-making in any form? We had not asked for any statement of *belief;* we pressed only for a broad statement of the *religious object* of the Conference.

We are sorry to see Mr. Savage turning aside to put on the shoulder this switch-off Ethical Movement. If our reading of his sermons and books has been correct, he does not belong with this movement. He belongs with a movement of unequivocal Theism,—a movement that has the clearness of vision to see that God and worship even more than Ethics (though of course never for a moment to be divorced from Ethics), are and must be declared to be the central things of any religion that is to endure and have power in the world. We had counted on him to say this, and to say it in the strong, clear way in which it needs to be said.

At last the world seems growing ripe for a broader, deeper religious movement than we have yet. Everything indicates that it will be a movement in the profoundest degree ethical, but it will be *so* ethical, so *mightily* ethical, *because* unequivocally and tremendously *Theistic* and *Christian*.

Will Unitarianism fritter away her opportunity here? Will she continue to waste her berath denouncing creeds, when the one thing that is dead beyond resurrection among us, and indeed in the thinking world generally, is this very idea of "creeds" in the proper meaning of that word? Are we to go on amusing ourselves (and the world) by shouting for more liberty, when we have, by common consent, such liberty as no other church in the world ever had, and what is wanted now is for us to organize our liberty so as to make it earnestly and effectually *religious*? Shall we turn aside to play with "Ethical Culture" when the world is begging for *religion*, a religion with a rational and noble thought of God, such as men can really believe in, at its heart and centre, its very life and power and inspiration?

J. T. S.
B. H.

Macmillian & Co. announce to be ready soon, "Letters and Reminiscences of Thomas Carlyle," edited by Charles Eliot Norton.

PLANS FOR RECONCILIATION.

I. MR. UTTER'S SUGGESTIONS IN UNITY.

We welcome the frank suggestion, made in the editorial columns of *Unity*, that the Cincinnati Ethical resolution was a mistake, and ought to be rescinded. In *Unity* of October 9, appeared the following:

When a reconciliation is sought between two parties that have been at variance each must be willing to go more than half-way to meet the other. Each party must go what will seem to it more than half way. We of the Western Conference can do this in regard to the Cincinnati matter without the sacrifice of principle and without loss of dignity, for very few meant by that resolution to change anything; it was all a mistake to think that there was an intention on the part of the majority to make Unitarianism mean anything different from what it has always meant. And now that it has been so much misunderstood there is no reason why we should not repeal it to satisfy those who have been so frightened or offended by it. It is only a resolution, not a new constitution. It is not a "basis" of anything, it is only an expression of opinion or sentiment, an expression we can do without if it cause our brethren to misunderstand first and then to misrepresent us. U.

This is followed up, October 16, by another paragraph, still more emphatic:

All the trouble at Cincinnati last May, and all the wearisome and hurtful discussion since, would have been avoided by a strict adherence to Congregational principles and usage. If our brethren had all seen then as clearly as they now see that any Unitarian Congregational Conference exceeds its authority whenever it undertakes to pronounce upon the limits of fellowship, or necessary beliefs, they would simply have voted that any such resolutions as brethren Sunderland and Gannett and others were offering, were out of order, and so "the issue" would have been dropped. As the matter is, all must come to see, that, as the Conference did a thing it had no right or authority to do, its action in that particular is void, and needs to be undone rather for consistency's sake, than because it shows where Western Unitarianism stands, or where it is going. U.

"U." is clearly recognizable as Rev. David Utter, and though he is only one among seven editors, still these paragraphs seem somewhat significant, and would hardly have appeared unless there was something more than an individual disposition to seek (as the more conservative men so conspicuously did in 1875 and 1882) for a broad common ground which will hold us all. We are willing to let Mr. Utter take what comfort he may in the idea that he and his friends have been "misunderstood" and "misrepresented." We have always thought, that most of them *were* misunderstood and have distinctly said that their removing the Conference from its former Christian and Theistic bases and putting it upon one solely Ethical, did nearly or quite as much injustice to their own real position and aims as to those of our churches at large. But any *misrepresentation* has been their own. They have allowed Mr. Gannett to stand publicly as their exponent, and there has never been any possibility of misunderstanding him. Mr. Utter now says: "It was all a mistake to think that there was any intention on the part of the majority to make Unitarianism mean anything different from what it has always meant." Mr. Gannett has again and again, *before* the Cincinnati Conference, as well as *since*, spoken of the Ethical basis as a new departure which the time was ripe for Unitarianism to take. He has always frankly admitted that *heretofore* Unitarianism has essentially involved *Theism*, if not Christianity, but has contended that the time has *now* arrived for a *new clear step forward* which should make even *belief in God no longer essential, even in the Unitarian ministry.* If this was a "misrepresentation" we are glad to hear it, but it surely is not *ours.*

However, let that pass. We are heartily glad that our *Unity* friends are beginning to see that a serious blunder of some kind was made at Cincinnati, and are looking for some way out of it.

But right here lies a danger—the danger of another mistake, which may be hardly less harmful than the first. Indeed Mr. Utter's notes more than intimate that such a mistake is in his mind. According to his representation, the trouble in the West has all grown out of the passing at Cincinnati of the Ethical resolution, and will disappear if that resolution is rescinded.

But nothing could be farther from the fact. The rock of offense is not primarily that resolution, and never has

been. The contest at Cincinnati was only very slightly over that; indeed only a few of us who desired the Conference to declare itself as having a Christian purpose voted upon the Ethical resolution at all, either way. We said to the Ethical-basis brethren: We like your resolution so far as it goes, and we are perfectly willing to vote to declare the purpose of the Conference to be the promotion of "truth, righteousness and love", which is one half of Unitarianism, if only you will *add* the *other* half, which is *worship*. It was here that the contest came. And the wide-spread withdrawal from the Conference which has taken place since, has occurred not because of the adoption of the Ethical resolution, but because of the refusal of the Conference to restore in any shape its former basis of Christianity or Theism. We are greatly surprised therefore at such a proposition as this of Mr. Utter, to restore harmony and bring all who have gone out back into the Conference again, by simply rescinding the Ethical resolution,—something which in fact would only make matters *worse*, since then the Conference would have *no* basis of declared purpose at all, either Christian or Ethical. We have been trying for many months to make it clear that what a very considerable body of the Unitarians of the West believe in, and propose to stand for, and say, and work for, and organize for, and carry on Conferences for, and give money for, is the promotion of a religion of not only ethics but worship, love to God as well as love to man; and if the Western Conference means this, and is willing to say frankly and honestly to the world that it means this, and will set to work accordingly, then we shall be glad, heartily glad, to join it again, and put all our strength into it once more. But not until the Conference does mean this, and is willing to declare it, will it be anything else than a waste of words to talk about reconciliation.

II. MR. CROOKER'S PAMPHLET.

We are in receipt of a pamphlet from Rev. J. H. Crooker, of Madison, Wis., entitled "Unitarians as Congregationalists, with some reference to the Issue in the West". The pamphlet is a brief glance at certain aspects of historic Congregational usage in this country, with a view to showing that the trouble which Western Unitarianism finds itself in at the present time grows solely out of a "departure from Congregational polity" at Cincinnati, and that "the way out of our so-called Western difficulties, which are fictitious and self-imposed, is in loyalty to Congregational Polity".

Perhaps the most striking thing about the essay is the somewhat curious disparity between the very confident tone in which its conclusions are announced and the very slender array of facts upon which they are based. When one considers how large a thing the history of Congregationalism, in its various branches, in this country, is, the meager and scattering character of the historic citations made becomes evident. Nor is that the worst. The citations that are given singularly fail to prove what they are desired to prove. There may be some faint justification for claiming that the Ethical resolution offered by the majority and passed at Cincinnati was objectionable as violating Congregational polity, in that it touched the question of fellowship (and for ourselves we objected to it on this ground); but that the resolutions offered by the *minority*, to declare the *purpose* or *aim* of the Conference, are contrary to Congregational polity or usage, Mr. Crooker does not show, and cannot show: indeed, most of the citations he makes so far as they have any bearing at all, prove just the opposite. The idea that Congregational polity forbids an organization to declare *what it organizes for*, is absurd on the very face of it. Must men lose their business methods, and their straight forward, practical common sense as soon as they become Congregationalists? Neither reason nor the history of Congregationalism, Orthodox Baptist nor Unitarian, bears out any such self-evident absurdity. With all Mr. Crooker's efforts he fails to cite a single action of any council, conference or church, or to quote a single utterance of any man of influence in Congregational history,

that justifies such a position. The author is able to give some semblance of point to his reasonings by representing the minority party at Cincinnati as introducing resolutions to define the "position" of the Conference. But here he is mistaken. Neither of the resolutions introduced by the minority said anything about "position". What they asked was that the Conference declare its *purpose*, its *aim*, what it *exists for*. And this, we repeat, is not opposed to Congregational polity, but exactly in line with it, through all its history, in our own denomination and outside.

Mr. Crooker's pamphlet as an argument to prove that the polity of Congregationalism is superior to that of Presbyterianism or Episcopacy is excellent: but as an argument to show that the action of the minority at Cincinnati in asking the Western Conference to declare its purpose was a violation of Congregational polity, is as complete a failure as one can possibly conceive.

No, the trouble in the West does not come from any violation of Congregational polity or usage; for there has been no such violation. It comes from the fact, as plain as the sun in the sky, which we hope our friends will after a while be willing to look at, that the Western Conference laid aside first its original, declared Christian purpose, and then its equally explicitly declared theistic purpose; and, at Cincinnati, when asked to restore one or the other of these, refused, and declared its purpose to be simply Ethical. This is the trouble, exactly the trouble; there is no other of serious moment that we are aware of but this. And the way to get out of it is as plain as the trouble. It does not lie in "loyalty to Congregational polity". It does not lie in simply rescinding the Ethical resolution passed at Cincinnati. That resolution may be rescinded or kept, as its friends prefer. It does lie in restoring the Conference to its original distinctly and unequivocally *Christian* or *Theistic purpose;*—this, or *else* giving up the executive and missionary work of the Conference into the hands of the American Unitarian Association.

We can have reconciliation and harmony again when and only when we can get back to that basis on which we had harmony so long, and from which as a Unitarian organization we should never have departed.

We shall be heartily glad if this proves to be the last time that it shall be necessary for us to say all this. But we trust our grace and patience will hold out, and enable us to keep saying it over and over, plainly and kindly, until at last the confusion that has been created, very unnecessarily, about the subject, shall have been dispelled, and the real and very simple issue before us shall be seen exactly as it is.

We desire reconciliation and harmony,—deeply and earnestly do we desire these; but we want them on no basis that shall destroy Unitarianism.

A LONGING.

Father, thou know'st how much I long
For some great thing to do;
Thou know'st my restless, craving heart,
My proud ambition too.

Oh, help me, Father, while in vain
I strive for something great,
The noblest, greatest thing to learn,—
In patient faith, to wait!

To do the little duties near
With watchful, earnest care,
Believing that in thy good time
They all their fruit shall bear.

Teach me that he is truly great
Who does thy will alone,
And with a humble, trusting heart
Learns to give up his own.

Then Father, when these things I've learned
Then shall my striving cease,
And resting in thy tender love,
At last shall I find peace!

M. L. D.

INSPIRATION VS. DOGMA.

It is not wholly surprising that the growing desire in our church to put forward more prominently the God idea, and the Christian idea, should give rise to some apprehension lest our freedom from dogmatic tests was to be surrendered. It has not been to much use that those who put forward these ideas, denied again and again any such sinister purpose. The feeling that these ideas had hitherto always been used in

the service of dogma, became gradually the feeling that they could not have any other usage, and not seldom the suspicion was harbored that to urge these ideas as part of the church constitution, and yet to deny any purpose of criticising by their means the church fellowship, was to accomplish in a surreptitious way that which could not be openly acknowledged.

It needs only to show the two quite distinct uses of the idea of God and the idea of Christianity, and at once the deep wrong of such a suspicion is manifest. For there are two very different ways of regarding these divine ideas, and it is the perception of this difference that makes the glory of our church. On the other hand, to act as though there were only one way in which our Church as a church can use the ideas of God, that is, as a dogmatic and test idea, is to degrade our church and plunge us all into a chagrin of disenchantment. So far from the offence of dogmatism are they who urge the new use of inspiration and consecration for the ideas of God, that they are the very ones that are in the deep sense liberating the church from dogma. But they who can see no such new insight, and make no such consecrating use, are they who in the deep sense are putting the church in bonds.

We all wish our church to grow into the perfection of religious development. We all wish it to pass out of the merely critical, or intellectual, or dogmatic stage, into the spiritual and devotional stage; to be quit of the egotism and crudeness of dissent and to take on the stature of a great universal faith. We wish it to be a church of humanity. But a great church must have a great faith, a great idea to be its light and inspiration. The universal church must have the universal faith. Now the only faith that is universal, is that which centers on God. God is the inspiration of it, the infinite strength of it, the sustaining cheer of it. What the universal church needs is to set that idea of God before it as the ideal of worship. It needs it proclaimed everywhere, preached constantly, held passionately. It is the idea that names the church, gives its principle of being. It is there like a light to show the way, and lead us on; it is there like a heart of unfailing courage; a clarion voice to call us away from foolish disputings unto the perfect way. This idea of God that we so passionately desire to instill into our work is there for inspiration, there to purify and exalt us. We want that idea to baptize our whole lives, our church, its service, its office of helpfulness. We want the church service to be a perpetual revealing of the redeeming, restoring life of God. We want the church to be the visible sign among men of the idea of God, to be the word made flesh dwelling among us. The church that is really to represent humanity must first of all represent God without whom there are only single men but no humanity.

To deny to our church the right to say, as a church, God, and to charge itself through and through with the idea of God, is to starve its very life, is to put it into the worst bonds of dogmatism, that of finding only a dogmatic use for the idea of God. It was the character of the mediaeval church that its use of the idea of God was the dogmatic use, the inquisitorial use. It is the glory of the modern church that it sees the question of fellowship and membership can take care of itself: our business is with declaring the eternal birthright of God. Let any one say, as the question presents itself, which is the more liberating faith, whereby to name our church, the one in the Author of peace and the God of all comfort, or that which cannot trust itself to name God lest it should be dogmatic. The one lifts us out of all thought of dogmatism; we forget there is any such thing in the deep ardors of inspiration. Humanity is caught up in its divine assumption. The other is the groveling idea; still doubting, fearing lest there be left about some rusting irons of torture. The one attitude for the church is an attitude of liberation of courage, of perfect love that casteth out fear. The other is the attitude of distrust and timidity. Can there be any hesitation in saying whose face is set toward the

past, or in the shadow of doubt, or whose is turned toward the east, the morning, the dayspring that hath visited us from on high? JOHN TUNIS.

WAYFARING MINISTRY.

If the chance people whom one meets in the cars are profitable and interesting in conversation—as I am glad to say, I generally find them,—why is not this as good an evidence as one could have that mankind at large would prove interesting and profitable if we could only talk with them? Coming south last week I found my nearest companion in the sleeping car a natural born free-thinker, with a free, forcible and original way of expressing his thoughts. "Talk about this world's coming to an end", he exclaimed, addressing me as if I were the offending Millerite, "it never can and never will. It forever was and forever will be."

He was a large framed man with thick clustering black hair adorning a broad capacious head, and with those blue eyes, a sort of clay blue, which are commonly found only at the south. I thought I could trace in him that Scotch-Irish descent which is the secret source of much of the best character of North Carolina. He looked unfavorably upon the land through which we were passing and coolly devoted it to the fate which some of our earthquake scientists have been predicting. "They say all this region is bound to go down; well, let it. It's poor land anyway, all used up. Now, there must be the best sort of stuff under the ocean, full of lime and phosphates. I believe this old land has got to go down and the ocean bed come up, and I'm willing to go with it".

He was as generous as Emerson with his claims on this world, and expected he could get along without it. As our colored barber said the other day of this world and its anticipated destruction, "I ain't much stuck to it". But when our fellow traveler went on describing his views of immortality, as he did, I thought he was almost too generous with himself. He knew, he said, that he should go to his mother and father, who had died, but he did not expect to know anything about it when he was with them. The individual, as he thought, only survived in his posterity, and he seemed to enjoy the thought of a perpetual Abraham, forever renewed in his descendants. "Who was that man who lived so long—Methuselah?—he never did it, you know; no man could live in one body nine hundred years. It means that his family run on all that time".

"I am a Methodist and belong to that church", he explained, "but I never gave up my right to think. I believe in the Bible and have read it heaps, but folks don't explain it right". He must have known I was a minister. He confessed as much later; "thought I looked like one". But his only way of asking my views on religious matters was stating his own with defiant explicitness. I accounted for his pessimism, which came out boldly on all fours, by the rheumatism, of which he was a victim, and I wished that all pessimists had as good an excuse for their inhumanity. "I tell you", says he, with almost fierce energy, "there's only one thing meaner than a beast, and that's a man. We brag of our knowledge, but a monkey without learning knows more than we do. He knows enough to bite out the plague-spots in an apple before he eats it, and we don't. I've seen him do it".

"Men talk about God and his way of doing things; but it's all nonsense, he don't do that way. Things go on eternally the same, round after round, up and down, tho' for that matter there isn't any up that isn't down in less than twenty-four hours, and no down that isn't up". A hint of the diversity accompanying all this seeming repetition, set him off on that tack and he enlarged on the familiar fact that no two leaves or stones were alike. "A fellow brought a curious looking stone to one of his neighbors, suspecting some rare value in it. 'Yes', answered the shrewd collector, 'I will give you fifteen dollars for another *just like* it'. He had him, there couldn't be found two stones just alike". Unity of law,

diversity of form. This untutored thinker knew both as well as the most diligent reader of Huxley or Spencer. He had hit upon a book entitled "Man's Destiny", by a professor in Battle Creek, and found endless suggestion and profit in it. But the man proved himself no repeater of other men's notions. He had evidently come to his opinions at first-hand. It gave me a curious peep into the private working of a wide-awake mind, secluded from all the provocation to heresy which modern reading and modern society offer. A wary listener he in the church of his fathers! One of the great phrases of the Te Deum had caught and impressed him like Bible: "As it was in the beginning, is now and ever shall be, world without end." That seemed to condense all his science, philosophy and religion. He did not take it in its usual connection with the ascription to the Father, and to the Son and the Holy Ghost. That he left out. He never could make anything of the doctrine of the Trinity, and he added, "I never could fix it up about Christ. If God could speak straight out to men, as the Bible says he did, what need had he to speak by a son?" If the question was impertinent, the Bible certainly must take its share of the blame. Its stories of immediate colloquy between man and God gave this objector his starting point. We are not writing our itinerary, however, for the purpose of accusing or excusing this traveling heretic, but merely to show the working of his mind.

"Oh, I think", he said, "with earnest sincerity about all these things; times and scores I've thought about 'em, but no matter what they are, after I've gone some ways, long or short, I always *explode* at last". Poor fellow, I hope his rheumatism will be cured at the springs where he is going, and with it his pessimism. But there's matter in some of his questionings that does not need curing but rather support and strengthening. And that, perhaps, is our mission,—Unitarian ministers and lay folk!

George Leonard Chaney.

THE UNITARIAN CHURCH IN HUNGARY.

This Church was established in the middle of the sixteenth century and is one of the legally acknowledged Churches in Hungary. At present 107 Congregations (Ecclesiae) belong to it, all of which have regular ministers. Besides there are 50 which have no regular ministers but are attached to the neighboring congregations, whose ministers holds regular services on some fixed Sundays. According to the laws of the country the members of each denomination must belong to some Congregation. The Budapest Church, which was established in 1882 and is sustained by the generous help of the English and American Unitarians, is the only one in the western part of Hungary, and thus a great many Unitarians, who are scattered over the country, belong to it and are served by the same minister. This Church is therefore of very great importance, especially because the other Congregations are a great way off in the east of Hungary, in Transylvania. This Congregation has not a place of worship as yet, but strives to attain to one with a youthful energy. Just lately the city of Budapest presented the Congregation extensive grounds for the building, but with the provision that the building shall be ready in five years. This gives the Congregation great anxiety, and, indeed, not without reason. They hope that the American brethren will come to their rescue.

According to the census of 1884 the number of Unitarians in Hungary was 56,428. The largest Congregation (Ecclesia) has about 1500 members, the smallest 50 members. In the same year 363 came to the Unitarian Church from other Churches and only 54 left it, making an increase of 1183. Ministers are paid by the members of the Congregations according to the families. Each Congregation has some land property, from the income of which it covers various kinds of expenses. Most of the ministers are paid in kind from the crops of the field. They have also some part in the field which

is cultivated for them by the younger members of the Congregation. The highest salary of a minister may be estimated at 600 or 700 dollars, the lowest at 50 or 60. Besides, each minister has a lodging and a small garden and orchard with it, so that he himself can provide the most necessary things for his living. Only four or five are paid in money. Half of the members of the congregations are well to-do, the rest have a hard struggle. These have already begun to raise funds, from the income of which the ministers shall be paid, when raised. The ministers have to keep a family register and also to do other civil duties of a similar kind. Partly for this service 5,000 florins ($2,000) are annually given from the State's treasury for the Unitarian Churches. This sum has been paid since the year 1868.

Each Congregation pays great attention to the Church-building and the minister's lodging. To each Church a spire is attached in which there are two, two, three or more bells. Most of the Churches have organs. There is great care given to religious culture, and people like to go to church whenever they can afford it. Most of the Unitarians are of the agricultural class. There are a few manufacturers. Those who finish the higher schools generally become ministers, lawyers or civil officers.

The congregations are distributed into eight ecclesiastical circuits. These are presided over by an older minister who is called the dean, and a layman who is designated the curator. Each Congregation has its own presbytery or committee which is presided over by the minister and the curator of the congregation. Each ecclesiastical circuit holds one or two meetings yearly where the common afairs of the Congregations are discussed, and then brought for final arrangement before the Representative Consistory. The dean's duty is to visit every year all the congregations belonging to his circuit, and see how things are going on. He then sends information to the consistory.

The Representative Consistory sits at Kolozsvár. It has for its members those consistors who live at Kolozsvár. It has two presidents: the bishop, and the chief curator who is a layman. The Representative Consistory is the governing body of the church. Everything is referred to the Supreme Consistory. The members of the latter are elected and number 300. This body fixes the laws (canons) for the church, nominates the officers and settles the questions brought before it, and states the budget for the coming year.

The Unitarian church is also an educational body. Up to the present time each congregation has had an elementary school. Now only 56 have them as their own, the others, mostly the poorer ones, sustain them conjointly with the parish. In some parishes the state keeps up schools, to which the Unitarians also send their children. In the Unitarian schools there were last year 2324 children from six to twelve years of age. The number of children of school age was 6194. Of these 5023 went to school, but 1171 did not go. Of the children from 12 to 15 years of age only a small number go to school because most of them are engaged in some occupation. There are two Unitarian higher schools and a theological college. The Kolozsvár higher school or gymnasium had last year eight ordinary and eight assistant professors, five teachers and 223 scholars. The theological college had five professors and 25 students. In the Szekely-Keresztur higher school there were five ordinary and four assistant professors and 97 students. At Torda there was also a higher school, but this since 1878 has been sustained by the state government as a grammar school. Here the Unitarians keep three professors to teach classical subjects. There are yearly 2 or 3 ministers sent out. Almost all the Unitarian children and young men are educated in these Unitarian schools, which is a great help as a connecting tie between the Unitarians to keep them together. The children of the poor agriculturist Unitarians have a great advantage in these upper schools by getting some assistance from those foundations which were given on the very purpose to help

them in their study. One of the professorial chairs in the Kolozsvár college is sustained from the American (Providence, Rhode Island) Richmond family's donation. The salary of a Unitarian professor is only $300 and lodging, which is not enough to give him a very high position and support a family, which each Unitarian professor has. Besides some more professors are wanted. It is on this account that last year the church asked for help from the state. Under these circumstances the Hungarian Unitarians are greatly obliged for the help they get from America, and they are glad to see that there is also now some endeavor to raise a sum for a Channing professorial chair.

Many Unitarians are yearly educated at the Universities, consequently in all the state offices there are Unitarians. In the Upper House or House of Lords two, in the House of Commons four Unitarians hold seats. In the highest tribunal one, six in the second court of justice, fifteen in the third are Unitarians. Of the Hungarian Academy of Sciences there are six members Unitarians. In all departments of the state government there are some Unitarians holding places. Besides we have medical men, lawyers, professors to be found in all parts of the country, even some painters also we have, so that there are no callings in which there are not Unitarians.

The Unitarians have a literature of their own, too. They have a bi-monthly periodical called the *Christian Seed-sower*, which is now twenty-five years old. Pedagogical, theological, philosophical, historical essays and shorter articles are published in it. It is valued and used by non-Unitarians also all over the country, and has a high position in Hungarian ecclesiastical literature. Separate works, sermons, hymn and prayer books are also published. Under the title: "Unitarian Little Library" the Budapest minister publishes now and then translations of some English and American Unitarian tracts. Last year a "Unitarian Association", named after the first Unitarian bishop, Francis David, was established. One aim of the association is to publish religious and other tracts. The works of Channing are translated and published in six volumes.

Finally it should be noticed that the Kolozsvár College has a rich library of 30,000 volumes, which is freely used by the professors, ministers and theological students. At Székely-Keresztur and at Torda there are also libraries, each consisting of 15,000 volumes. The students in the upper schools have a library of their own which is also pretty rich. So the Unitarians are well furnished with the means of study and higher culture.

A Professor at Kolozsvár.

HUSKING.

For months the vitalizing sun
Has warmed these fertile plains,
And here for months the laden clouds
Have dropped life-giving rains.

Oh, wondrous fact! the thrill of life
Was felt amid the corn,
Adown long rows its pulses beat
At midday and at morn.

The plow-boy's cheery voice has rung
Through all the prairie land,
As, day by day, the stirring plow
He held with steady hand.

And now November's leaden skies
The laden fields bend o'er,
As happy men go forth at morn
To husk the ripened store.

With skillful hands the husks they strip,
The shining ears they throw
To fill the box on wagon borne
That passes to and fro.

The rising sun finds them afield,
They hardly pause at noon,
Perchance at night the toil goes on,
Beneath a harvest moon.

As run the rippling winds along
The rows of rustling stalks,
So run in rounds of merry jokes
The huskers' happy talks.

The burdened fields rejoice to yield
The harvest they have borne,
Till bursting cribs can scarce contain
The wealth of gleaming corn.

O, cattle on ten thousand hills,
O, men of every clime,
To you shall come glad gifts of food
From this fair husking time.

O, wives and weans in prairie homes,
For whom these huskers toil,
For you this yellow corn shall buy
The fruit of every soil.

O. Clute.

CHURCH LOYALTY.—IV.

In previous papers I have urged that you should give to your church your *mind* your *heart* and your *money*. Fourthly, I would say, give your *voice*. Are not words much? That depends on what is behind them, and how they are spoken. Words may be half battles! There have been words that have echoed through the world, like trumpet-blasts. The highest thought of the ancient world could find no better symbol of God's silent omnipotence than "the Word of the Lord". There is creative force in loyal words that come from loyal hearts. So, young people, give your voice, loyally, to your church. Give it in the worship. Whoever else holds the hymn book in listless silence, do not you so, but put your voice into the common song and help it upwards. Whoever else lets the words of the Psalm pass by, you claim them for your own and make them yours by your willing and earnest response. Why, a few loyal voices in a church can lift up the whole church worship into new life and helpfulness. And *out* of the church give your voice also, your earnest fearless word for all things pure and true and good. There is such power in words spoken out of the heart in frank simplicity. Speak so for your faith, and for the church which stands for it. "Be ready to give an answer to everyone who asks for a reason for the hope that is in you". I tell you, ours would be a stronger church today if we had more of this earnest, kindly outspokenness. It would be stronger in its witness for righteousness, it would be stronger in its setting forth of those great simple truths which might so bless the world. "Seeing we have such a hope", says Paul, "we use great plainness of speech". Oh, what plainness of frank and friendly words should be ours to win our friends to these great thoughts of simple spiritual religion.

And lastly, as the fifth point in this loyalty to the church, give your *hand* to it! Oh, young men and women, if you have given your church these other things, you will *have* to givet his. If you have put into it your mind and your heart, and your money, and your voice and word, you won't be able to help giving your hand in work. You may be as busy as ever you can; you may be so crowded with work that it seems as if you could not put in another thing—and still you can and will. You will feel that you want to take hold somewhere in this wide, manifold work which the larger Christian spirit shows us everywhere! It may not be in any specific church-work; much of the noblest work for the world's helping has been taken out of the church-lines, and it is a blessed thing it is so. All work for human good; all the true work of education; all helpfulness and healing to human want and poverty and suffering; all effort for purer, nobler government in nation, state or city; all movements for social reform,—all these are a part of that very saving and uplifting work for which Christ died, and it is still his spirit that can help men to do them in the noblest fashion and with the most patient and unyielding power. That is why I put them here as parts of the work which a true church loyalty will set you doing. That is my ideal. I want our churches to be a place, not where we can collect you as much as possible out of the world, but where we can help you to some higher strength to go forth and do true Christian service in the world. It is for that I ask your hand. I don't think that our own special church-work will suffer, but even if it had to do, it would be right. We would be content to have fewer charities in our own parish if we knew that our people were helping in the charities all over the city, and doing them all as if they were our own. We will be content to have few men in our Sunday Schools or at our week-day services, if we know that those whom otherwise we might look for are busy caring for our public institutions, or rescuing the public service which still so often, like Christ's poor traveler, has "fallen among thieves." Young men and women, I think almost more than anything else, I want to hold up to you this

standard of taking your Christianity out into the world! Crown all these other church loyalties, of mind, and heart, and money and voice, with this of the willing hand to work! Work not alone for your own interest and welfare—though do that strongly and well—but also let your hand reach out to something beyond, at any rate, to help the larger welfare of the world. So shall the loyalty that begins in your church go with you into everything, and then will everything send you back with new love to your church to have that loyalty renewed. For you will come back from that world that sometimes seems so hopeless and repulsive in its greed and sin, and learn in the light of Christ to love it still, and to believe in its good destiny. You will come back, sometimes, feeling baffled and defeated from the best things that you have tried to do, and here you will stand beside the Master's cross, and all the crosses that his faithful ones have borne, and know in them that no true work is lost, and so go back to the struggle with new, patient strength; and always you will come back out of the rush and glare of the interminable hours, and find here the rest and peace of God!

And so the church will bless you, and you will bless the church; and as your life deepens, you will love it more and more. And as the years pass on, and we elders lay, one by one, the burden down, your stronger hands will take it up and bear it, in the Lord's name, onward, in fresh inspiration to new help for man.

B. H.

GROWING BEAUTIFUL.

Say not: "Behold!
I'm growing old."
Thy golden locks, soft-tinged with gray,
That hint of age, and youth's decay,
Become thee more, as year by year,
Thy riper wisdom doth appear.

Say not: "Alas!
I fade as grass."
Thy beauty, fed by springs within,
Is comelier than it e'er hath been:
A sweeter bloom, the spirit's grace,
Is kindled in thy earnest face.

—*W. De Witt Wallace.*

RELIGIOUS STUDY CLASSES.

III. MATERIALS FOR STUDY.

The *ethical* or *duty* side of religion demands a large place in any proper scheme of church study. For brief practical manuals we may well take "Rights and Duties," by Mrs. Kate Gannett Wells, "Character Lessons," by Geo. H. Young, and "Citizen and Neighbor," by C. F. Dole. But if we wish to look deeper than these brief manuals are able to go, into the great, world-old but forever new and forever living problems, which lie underneath and at the heart of all ethics, let us turn to the fascinating chapters of Blackie's "Four Phases of Morals,—the Socratic, the Aristotelian, the Christian and the Uti itarian," or, for something still more elaborate and exhaustive, to Martineau's "Types of Ethical Theory," or Paul Janet's "Theory of Morals."

Practical Christianity in the form of *philanthropies, charities, reforms and beneficences*, might occupy an entire winter with great interest and profit, and with the result, as I believe, of transforming not a few dead churches into living centers of Christian helpfulness. A series of studies in this line would wisely include John Howard and prison reform; Wilberforce and Garrison and the anti-slavery movement; Dorothea Dix and asylums for the insane; Dr. Howe and instruction for the blind, deaf and dumb; Florence Nightingale and hospital reform; Clara Barton and the Red Cross movement; Charity Organization work; Child Saving work; Flower Mission and Country Week societies; temperance work, including the evils of tobacco; prevention of cruelty to animals and children; Octavia Hill and tenement house improvement; strikes and other capital and labor questions and the church's relations to the same. Ought any Christian man or woman to be willing to be ignorant of or indifferent toward any one of these practical and vital questions of every-day life? Can the church afford not to call the attention of its members to them and make provision for a careful study of their history and bearings?

And not less important than the work

side is the *thought* side of our religious life, for out of the thought side the work side springs. Our *theories* of life and God and duty and destiny will determine very largely our practical living and acting. What are our theories of life and God, and duty and destiny? in other words what are the *theological views* upon which our denominational life is based? To gain a comprehensive view of Unitarian doctrine a class could not perhaps do better than begin with Freeman Clarke's "Manual of Unita ian Belief," or "Essentials and Non-Essentials in Religion," or with "Unitarian Affirmations," a little volume of theological thought by six of our leading preachers. These might be followed by M. J. Savage's "Belief in God," and James Freeman Clarke's "Doctrine of Prayer." Suggestive and helpful side reading in this course would be found in Stopford Brooke's "Faith and Freedom;" "Reason in Religion," by Dr. Hedge; "Christianity, the Science of Manhood," by M. J. Savage, and Parker's "Ten Sermons." Clarke's manual needs a list of reference books to accompany it; with this addition I am very sure (and I speak from experience) that any class of earnest students will find a winter of Sunday evenings all too short to traverse the ground it maps out, and at the winter's close the members of the class will not only know what Dr. Clarke thinks Unitarians believe, but, what is much more important, they will have more definite ideas than some among us now have as to what they themselves believe, and why? Another admirable manual of "questions" upon such topics as Faith in Man, Faith in God, An Indwelling God, Sin, Forgiveness, Prayer, Providence, Worship, Jesus, Immortality, is S. H. Winkley's "The Higher Life." The value of this will depend very largely, however, upon the leader and class, for wise questioning will not ensure wise answers or deep insight, if the wisdom and insight are wanting in those who answer.

The doctrine of *immortality* has taken so central a position in the world's thinking that a large place may well be given to it in our plan of religious study. On its historical side Wm. R. Alger has written with ripest knowledge, in his "Doctrine of a Future Life"; while John Fiske's "Destiny of Man in the Light of his Origin", and Page Hopp's "The Future Life", will give us the scientific, and Frances Power Cobbe's "Hopes of the Human Race", the moral and spiritual arguments or grounds for cherishing such a hope.

Just outside of our Unitarian faith lies that great body of speculative thought known as *orthodoxy*, which has for centuries dominated, and still dominates, the religious thinking of by far the larger part of Christendom, and which, therefore, no earnest religious thinker should regard with indifference, or be willing to be ignorant of. There must be something of truth in it to have made it live so long, and with so vigorous a life. What is the truth, and what the error? James Freeman Clarke answered these questions a number of years ago in his "Truths and Errors of Orthodoxy". The answers need to be rewritten up to date, but Doctor Clarke's book will furnish a useful guide to class study. E. H. Hall, in "Orthodoxy and Heresy in the Christian Church", has given a good, perhaps the best, brief popular account we have of the origin of these orthodox doctrines. His account might be supplemented in the case of a few of the more important doctrines by Stannus' "Origin of the Doctrine of the Trinity", Reville's "The Deity of Christ", and S. J. Barrows' "Doom of the Majority". No class after such a course of study would find it difficult, I think, to give a satisfactory answer to the question, "Why am I a Unitarian?"

After such a course of theological study our class will be prepared, possibly, to enjoy more strictly *philosophic* presentations of religious themes; if so it will find the most profound and vital religious problems discussed, and with great clearness of insight, and ability, in Hedge's "Ways of the Spirit" and "Reason in religion", Martineau's "Materialism", Parker's "Studies in Theism", Harris' "Philosophic Basis of

Theism", and Lotze's or Caird's "Philosophy of Religion".

Finally, what of the *worship* side of the church life? Can we find any place for that in our religious study classes? Why not? One evening in four might be given to a definite study of devotional literature. Better still, half an hour or twenty minutes of *each* evening might be so occupied, and this might form a part of the devotional exercises at the opening of each meeting. Theodore Parker's Prayers, George Dawson's Prayers, Frances Power Cobbe's "Alone to the Alone", Lydia Maria Child's "Aspirations of the world", the volumes entitled "Prayers of the Ages", and "Hymns of the Ages", would all serve admirably as helps in this devotional hour. So would also the little volumes of selections of devotional poetry entitled "Sunshine in the Soul", and "Quiet Hours". "Daily Strength for Daily Needs", too, and Keble's "Christian Year", and the poetry of Horatius Bonar, Frances Havergal, Whittier, and many of our Unitarian writers as found in our later denominational hymn books, as well as much in the writings of Madam Guyon, Fenelon, Tauler, Marcus Aurelius, and Epictetus would lift the heart heavenward and Godward. No single half hour could be spent with such authors and books, much less could a series of half hours be so spent, without great spiritual good to every earnest soul.

If, instead of a half hour's reading, the half hour should be filled by recitations from these devotional classics, how much greater still the gain to those who had thus become permanent possessors of these prayers or hymns of the ages! "What greater calamity can fall upon a nation", asks Emerson, "than the loss of worship? Then all things go to decay". And what greater blessing, we may ask, can come to individual, church or nation than enrichment in the spirit and habit of worship? But this will come to none by chance. Spiritual growth, devout thinking, the spirit and habit of worship, follow definite laws as truly as do intellectual growth and habits of reading and study. Our Unitarian churches have left behind many of the appliances once considered helpful, and still so considered, by the other churches around us, as means to develop the religious character, in the direction of worship; but our churches cannot leave behind the responsibility to make provision of some kind for such development. May we not find in such a devotional hour as I have hinted at, the germs of a rational devotional meeting?

I have thus briefly hinted at some of the directions in which classes in religious and ethical study would do well to plan systematic work. They are only hints, but are they not sufficient to show how large the field is, and how full of deep human interest? Does not this very enumeration give to the subject a new importance? Once let our churches all of them take hold of such study with the broad, inclusive spirit in which the state handles secular education, giving to it time, thought, money, then religion and ethics would rise to such dignity, and command such consideration, as would give our churches a new lease of life". E. R. S.

A CHANGED SITUATION.

EXTRACT FROM A SERMON PREACHED IN ALL SOULS CHURCH, NEW YORK CITY, BY REV. THEODORE C. WILLIAMS.

We have now arrived at a crisis in our missionary history. The purpose of early Unitarianism was simply to "purify Christianity". Its object was to make "Re-statements of Christian Doctrine", or, to use another phrase of Dr. Bellows', "to make Christians, and not sectarians, of any name",—to show "that the free use of reason is compatible with hearty faith in the gospel, and that emancipation from superstition and human authority does not involve the loss of a tender reverence for divine persons and things".

But by the opposition of the Orthodox, the fathers of our faith were compelled [reluctantly at first] to form separate churches, under the Unitarian name. It was necessary to prove to the Christian world not only that our doc-

trines were true in the abstract, but that they were a sufficient basis, nay an inspiring and persuasive motive, for working and worshipping congregations, which should do at least their part in the religious education of mankind.

Said a witty English bishop to a candidate: "It is difficult, sir, to maintain the truth, but it is more difficult to be maintained by it". Both of these difficulties were set before the Unitarians. On the one hand, the seeming novelty of their position compelled them to perpetual controversy; and, on the other hand, their truth had to be set forth, not only as the negation of error, but so as to persuade and uplift,—to commend itself to every man's conscience in the sight of God. They were called both to destroy and to fulfill. As their pilgrim forefathers raised their log meeting houses, with flint-lock and broad-sword ever lying near, so these builders of a new faith had their weapons of controversy or defense continually in use, while they plied as best they could the labors of doctrinal construction and church extension.

In both these labors they were successful. Least so, it is freely acknowledged, in the extension of their *visible* church. Yet even in this last their achievements were remarkable,—considering that they had not the impetus of numbers or of popular enthusiasm. There was nothing in their work to impress the common imagination. Nor had they even novelty to help them; for they professed not a new, but a purer gospel, and their mission was avowedly to the more thoughtful and better educated classes.

In what respects has the situation changed?

The three dominant phases of modern society have grown clearer and vaster since the beginning of the Unitarian movement.

First.—There has been an internal decay of the old theology; or, by a truer figure, there has been a growth, within the churches themselves, of new forms of Christian life and thought, out of the mouldy soil of ancient philosophies and creeds.

Second.—There has been a growth of secularism; that is, of a temper by which all religious sanctions and aspirations are ignored, and sad professions of denial are openly made, compared to which the cheerful infidelity of Voltaire and Paine were religious affirmations. This modern Sadduceeism is no longer the elegant trifling of literati and men of leisure. It has reached the mob. It dictates social doctrines, and withering the very nerves of hope among thousands of half-educated men and women, it alienates the church universal from the deepest sources of her power—the working classes.

Third.—There is the awakened activity, both in and out of the churches, of practical philanthropy and social reform. These are the sincerest passions of the present generation. There was a time when the serious effort to ameliorate human life was confined to the advanced thinkers, or at least to the liberal party in the church. Ecclesiastical enthusiasm chiefly spent itself in foreign missions or in sentimental and useless alms-giving. All that is changed. A large body of the clergy are now experts in social questions. Even political parties—witness prohibitionism and the labor movement—fill the demands of the philanthropic idea, not, as in the anti-slavery contest, applied to a simple question of human rights, but to complex and concrete problems of morals and social order.

Now, in this changed situation, Unitarian Christianity has new duties. Once we preached religious liberty to a community in which it had hardly begun to be. Once we were the leaders and almost the instigators of practical philanthropy in a community where the religious impulse was chiefly applied to dogmatic speculation and propogandism. I do not say that this gospel of the open mind and helping hand has spent its force, or ever will. As long as human nature remains, so long the temptations to bigotry and selfishness will exist; but I venture the assertion that in this country today there is less bigotry and less forgetfulness of human brotherhood than in any time or country

since history began. Bigotry! Why, Rome herself affects toleration. As for the duty of helpfulness, our wealthy classes make it fashionable. It is already a social disgrace not to give, and one day it will be equally so not to work. We have almost come to doubt whether a man has anything he can call his own.

Once more then, it is always in season to preach liberty and helpfulness. But is it not evident that the comparative importance of these gospels, their relation to other and equally valuable truths is very different from what it was a generation ago? It is never the highest mission of the preacher to repeat the common-places of his time, still less is it the mission of the Unitarian church, if that is to remain an influential and progressive church, to adopt as its characteristic gospel the things which the whole world is saying.

Thank God! there are some truths which mankind is learning without our preaching them. Our fathers have not lived in vain. History is in sober truth the education of mankind. And at this time we live in, those who profess to be the world's high school thachers, need not be forever reviewing the lessons of the Kindergarten. If there be anything which the history of the past five centuries has added to the spiritual consciousness of the average man, it is the possession of these sacred truths of freedom and fraternity.

I believe therefore, that if Unitarianism is to preserve the *prophetic* place which it has held thus far in American Christianity, we must utter a more comprehensive and inspiring message than those we were called to preach to a creed-bound church, which forgot the Kingdom of Heaven was ever to come here on earth, and that we can help it come. In practical philantrophy we pretend now to no exclusive eminence. We trust not to be left behind. But our natural place now is to join hand with our eager brothers of every sect and creed, wherever we can help mankind. Of intellectual liberty we have no peculiar possession. That spring is open now to every one that thirsteth. There will always be a majority of men who cannot think for themselves, and who will go in droves after any audacious mind. But alas! in the present time, it is not more liberty of thought we need, but rather more truth and seriousness in our thinking. Are not the people scattered abroad as sheep that have no shepherd?

Religious oppression? spiritual bondage? I do not fear it for any audience our Unitarian message is likely to come to. Is not spiritual desolation the conspicuous danger against which the higher teachers of religion need most to guard?

Our mission to the American people, and to the American church, is to commend the religion of Jesus—to a generation that admires his benevolence but forgets his prayers, his vision, and his peace. We are to declare in new language the glad-tidings of an Infinite Love which fills the world and abides eternal in the Heavens. We are to reveal to man his own heart. We are to interpret human nature as endlessly receptive of God, as able to pass out of sin into universal relations and to go on through faith, hope and love "from glory to glory". The true Unitarian will be "a prophet of the soul".

And we may be sure our prophecy will be heard. With all its liberality, philantrophy and running to and fro, this generation of ours is none the less thirsting for the living God. We do not need new ideas, but new inspirations. We do not need more liberty of inquiry, but stricter allegiance to the truth we know. The spirit of the age has shown us many a fair and pleasant thing; but, all the more, our lives need governance. With our ever-growing sensibility to pain and joy, we need an eternal object for our divided loves—if ever we are to find rest unto our souls. Who then can render greater service to the present age than they who interpret the spiritual religion of Jesus so as to meet at once the needs of the heart and satisfy the questioning mind? "How beautiful upon the mountains are the feet of him that bringeth good tidings, that saith unto Zion—*thy God reigneth.*"

Such is the Unitarian mission; and it is mighty and broad. It is not sectarian but human; not addressed to any single class in the community but to all, and how shall this calling be fulfilled? Not by cutting ourselves off from the sources of inspiration, the motives to progress which have come down to us from a sacred past! Not by becoming aliens and strangers in the household of God, denying our Christian inheritance, and setting the heroes of the hour in the place of Jesus Christ—who is still the master and supreme ideal of all who know him best. The day of individualism is over. The day of "solidarity" and "community" has come, and why not the "communion of saints", and "fellowship with Jesus Christ".

We must return to our original purpose of "purifying Christianity". I do not fear that the truths we have cherished will be forgotten. They are more and more proving their power to fortify and gladden human life as the old religion of fear and authority could never do. The fields are white already to harvest. But if we are unfaithful to our trust; then, other hands than ours will thrust in the sickle, and entering into the labors of our fathers, gather a revived Christendom into the Church of the Future.

INSPIRATION A PARTNERSHIP BETWEEN GOD AND MAN.

In the earlier days of the church, theologians, wishing to do God the greatest honor, held to the verbal inspiration of the Bible, man being pipe merely—a hollow mechanism to let the words and sentences through. The religious world moves, and it has moved away from that particular form of thought. In the great changes regarding sacred things, we have not moved away from inspiration in the two Testaments. But Christians have progressed, in an ascending spiral, round to the same thing on a higher plane, where God divides the glory of inspiration between himself and humanity. Such partnership, such coöperation is a general truth. It is not man alone or God alone, but man and God engaged in bringing forth the fruits of autumn, the works of art, the results of trial and experience, the power of preaching, the founding of national independence, the writing of Bibles.

If man had not enough of the Holy Spirit to write the Bible he would not have enough of the Holy Spirit to understand and obey the teachings of the Bible, which God alone might write.

W. M. Bicknell.

ILLUSTRATIONS OF UNITARIANISM.

On the box containing various papers and documents placed in the corner stone of the new Unitarian building, corner of Beacon and Bowdoin streets, Boston, December 2, 1884, was engraved, among others, these words: "To the glory of God and the welfare of man, through the diffusion of pure Christianity, this building is erected."

At the formal opening of the same building, after its completion, June 24, 1886, Gov. Robinson, the president of the American Unitarian Association, gave the closing address, in which he said:

"Let this building be in fact and in truth consecrated to all that we love and adore and live for,—to God and to Christ, to truth, to piety, to righteousness, to love, to holiness."

The British and Foreign Unitarian Association declares itself to exist "for the promotion of the principles of Unitarian Christianity at home and abroad—the support of its worship, the diffusion of biblical, theological and literary knowledge on topics connected with it, and the maintenance of the civil rights and interests of its professors."

Rev. John Wills, of Barnstable, Mass., sends us the following contribution, which gives his thought of Unitarian doctrine, in poetical form:

UNITARIAN AFFIRMATIONS.

Rejoicing in the freedom of the mind,
No steel-clad creeds have we our faith to bind:
From various stand-points we the truth behold,
Nor cast free thought in an unyielding mould.
Yet there are truths in which we all agree.
Many grand words our faith may well express,
Among them "Liberty", "Love", "Holiness."

First, we affirm the dignity of *Man*,
Formed in God's image on a perfect plan:
Comes next, our high conception of "*The All!*"
Whom we "*our God*", "*our Friend*", "*our Father*" call:
He, the "*All-wise*", "*All-perfect*" and "*All-good*",
Bindeth mankind in bonds of brotherhood,
Stamping with his divine, approving seal
All that's conducive to man's highest weal;
Condemning all that's false, unkind, or mean,
Irreverent, or selfish, or obscene.
We hold there is no other God but He,
Reigning supreme through all Infinity.
His son, our brother, from far Galilee
Was the fast friend of all humanity,
A teacher sent by God, to save from sin,
Who taught that God's true kingdom is within.
The Holy Spirit we believe to mean
The holy influence, pure, sweet, serene,
Which captivates the human heart and soul
With a divine, omnipotent control.
The righteous banner by our faith unfurled
Displays the truth in sight of all the world,
That "*God is Love*"—that Justice never fails.
Nor against Mercy ever once prevails;
That no discordant attributes belong
To Him—*the Infinite—the Good—the Strong—The One*, inhabiting eternity!
The "All-in-all"! the Soul of harmony!
O glorious truths in which we all agree!
Gem-like they shine through all our history.

UNITARIAN NEGATIONS.

But there are doctrines, held by good men too,
Which we ignore, as we are bound to do,
Because our reason disallows their claim
To our allegiance: Legion is their name.
Stands, first of all, the so called Trinity—
Subversive of the Godhead's unity.
The prophet Jesus never claimed to be
Equal in power with the Deity,
So, unto one who called him "*good*" he said—
"*Why call me good?*" Then, lifting up his head,
Aloud he cried—"*There is none good but One, And that is God.*" "*Father, thy will be done,*"
Was still his prayer, as forth he daily went,
On deeds of mercy evermore intent.
Three persons in One God can never be,
Away, away, with such theology!
Mere faith, we say, can never saving be;
Nor stand in lieu of inward purity.
For without works, faith is a worthless thing
And carries not salvation on its wing.
Another's righteousness can ne'er atone
For sins committed by one's self alone.
There is no fiend God's holy will to balk,
Through the fair earth defiantly to stalk,
Against the everlasting truth to wage
Warfare, perpetual, from age to age.
Call these all "*pale negations*" if you will,
But I regard them strong denials, still,
Of doctrines, false as ingrained falsity;
And what's untrue must needs immoral be.

UNITARIAN RELIGION.

Love God above, your fellow man below,
All else is worthless tinsel, idle show;
This is the true religion, which alone
Will manhood crown, and right with might enthrone.

THE CHURCH A CLUB?

The idea a church has of its mission will very largely shape its efforts and measure its success. And the controlling idea of a church does not always appear in its covenant or manual. In fact, there is usually in a church an unwritten constitution that is far more potent than anything formally adopted and published to the world. The covenant may say one thing and the whole temper of the church say another. Thousands of men regard the church as they regard a club—an organization for the mutual benefit of its members and for the gathering of congenial spirits. When strangers come among them the first question is whether they are of the kind wanted in their set. If not, they are left out, not by any rule or church action, but by something more potent than either. Instead of living for humanity they aim at gathering a pleasant social circle, congenial to their own tastes. As some writer has said of a certain family, "their set is full," and no new comer can enter except he be well introduced and vouched for by a member of their set.

The old Baptist deacon who told an unwelcome applicant "that there was no vacancy in their church just then" was only a little more frank than usual, and expressed in words what others only feel and express in deeds. Such a spirit as this curses and blights many a church. It may be called the club-house theory of church organization. The great aim of the members is to make the church pleasant and congenial to themselves, and to draw in those who will be an addition to their circle. They seem to feel that the church is their own, and that they have a perfect right to shape it to their own tastes and use it to their own advantage. But the church is not an organization for mutual admiration, or mainly mutual comfort, or even for mutual spiritual growth alone. It is an organization for Christian work.—*Chicago Times.*

A NEW SPHERE OF WORK FOR OUR LAYMEN.

As Unitarians we have a message that can help the world to a higher life; we have a literature in which that message has been preached and sung in such way that it can reach all hearts and minds; we have a mighty continent teeming with millions of eager men and women, to whom, if they could but hear and accept our message, it would be as a voice from the cloven skies. But we have not the preachers. And how shall the people hear except they have a preacher?

What are we to do?

Evidently the first essential is to get preachers. But to get preachers who are regularly trained for the work, and who can give to it their whole time, is a slow process. Our schools supply but a few each year, and these are at once absorbed by the old societies. If we trust to getting our work done only by regularly trained preachers, it is clear that a large part of the work will never be done at all. Our work is inviting, pressing. It needs to be done this year, and in the years in the immediate future.

But what is to hinder our *laymen* and *laywomen* from doing a large part of this work? They are now fitted for it. In a great many instances they would be inclined to do it if they could be led to see that they are fitted for it. Show them, now, how easy it is for them to read with power a grand sermon from Channing, or Parker, or Dewey; how they can lead a congregation in singing the beautiful hymns; how they can lead the worshipful voices of the people, as all join in reading the psalms and prayers that have come fresh from the hearts of our translated or our living saints,—psalms and prayers fit to lead all souls up the heights of worship. The laity *can* do this work; they ought to do it. It is our duty to show them that they can and ought, and then to lead them into it. Doctors, lawyers, merchants, farmers, mechanics, school teachers, students in high schools and colleges, women of education and leisure,—interest them in the work. Show them how easy it is, and how helpful. Make appointments for them, and if necessary go with them to the first appointments. Often we shall find isolated men and women in remote sections who will be not only willing but eager to begin the work, for their loneliness has proven to them its need and its value.

Having the consent of a leader, arrange meetings for him at first, until he has the confidence to arrange his own meetings. Secure a parlor; or, it may be, a dug-out on a prairie in Dakota; or a school-house; an upper room; a small hall; in the summer a a barn or a grove is the best kind of a meeting-house. Send word to everybody that the meeting will be held at a certain hour. Get two or three to lead the singing. When the time arrives, see that everybody is supplied with a service-book. Then have the services read in a reverent manner; have all join in singing; have the leader read a sermon that will help all to better thought and life and spirit. This done, and you have a Unitarian meeting of the most genuine and helpful kind. That the sermon was not written by the leader is of no consequence. All understand that he did not write it; all know that they are listening to the thoughts of one of our greatest preachers. If neither the leader nor the congregation were the first to put the responses and the prayers and the hymns into words, what matter? The thoughts expressed in response and prayer and hymn are common to them all and helpful to them all. And the words in which those thoughts are clothed are those that leaped unbidden to the tongue or the pen of men or women of high religious genius, and of such large poetic gifts as lend to their expressions a most attractive charm.

In such work as here indicated we can use a large amount of power that is not now utilized; we can reach and help a very large number of people who are not now reached by our thought; we can give that thought a very much wider and larger influence in the world.

O. C.

WOMEN'S WORK.

THE RECENT MEETING OF THE "WOMEN'S CONGRESS."

An important department of woman's work is represented by the "Association for the Advancement of Women", more popularly known as "The Women's Congress". This body held its fourteenth annual meeting in Louisville, Ky., October 20—22. The especial object of the Congress has been from the first to arouse and encourage women to interest themselves in thinking out into practical shape living problems of the day, in so far as they affect the present or future of women. This will be apparent on even a cursory glance at the programmes of topics presented for discussion from year to year. Among the topics discussed at the recent meeting at Louisville, were: "Education in Industrial Art", "Marriage and Divorce", "What Agencies Should Women Employ for the Uplifting of Society", "Woman's Industrial Position", "Women as Land-holders in the West", "The Effect of Stimulants and Narcotics upon the Health and Morals of Women".

That the Congress succeeds in its object of arousing thought by its meetings and discussions, no one who has ever had the good fortune to attend its sessions will question. The recent Congress was no exception. Louisville is farther south than any previous place of meeting, but the officers of the Congress felt that the time was ripe for appealing to Southern women to aid their work, hence their choice. A Presbyterian church with light and attendance was put at the service of the Congress, free of charge. The size of the church proved its only drawback; the attendance, especially at the earlier sessions, seeming meager as compared to a seating capacity of fifteen hundred, but this disparity diminished as the meetings progressed, and the audiences steadily increased in size. This was largely due to the courtesy of the Louisville papers in giving full reports from day to day of the proceedings, but largely also to the sessions themselves proving so full of interest that attendants at one came again bringing friends. On the last evening of the Congress an elegant reception was tendered the members of the Congress by a prominent citizen of Louisville, at which we overheard one gentleman remark to another: "One thing at least this Congress of women has demonstrated, namely, that ability to handle large questions in a clear and logical manner, and to speak with force and point in extempore debate, is no longer a monopoly of the masculine side of humanity." The Congress may well be satisfied, we think, with its first Southern venture. May it long continue its good work and if to its present programme of thought and discussion it should see its way in the not distant future to some more immediately *practical* endeavor, that work might, we think, become still more valuable.

E. B. S.

LITERARY NOTES.

Canon Liddon is at work upon a biography of Dr. Pusey.

"Character Building" is the title of a little book of 50 pages, from the pen of Dr. A. P. Peabody, of Cambridge, Mass., published by James H. Earl, Boston; price 30 cents.

Frank S. Thayer, of Denver, Col., has issued a little illustrated memorial of Helen Hunt Jackson. It is a description of the place where her grave is made, on Cheyenne mountain.

We are told that Rev. H. R. Haweis, of England, well known in this country by his book "Music and Morals," is about to issue a new theological work on "Christ and Christianity."

A full report of the great debate on the Andover theory of a possible future probation, at the recent meeting of the American Board at Des Moines, will be published immediately by Houghton, Mifflin & Co.

Rev. M. J. Savage announces a series of 12 sermons to begin the first Sunday in November, on "Trustworthy Beliefs," the purpose of which is to make a careful search for those elements of religion which give evidence of being permanent and not liable to decay or change.

A descriptive list of Books for Children, selected from the annual lists (1866–1885) of the Ladies' Commission on Sunday-school Books, may now be had on application at the rooms of the American Unitarian Association, 25 Beacon street, Boston, or by mail to the librarian L. C. S. S. B. at the above address.

Aside from the continued stories of W. H. Bishop and Charles Egbert Craddock, the more important articles in the November *Atlantic*, are Hammerton's "French and English," "The Germs of National Sovereignty in the United States," by John Fiske, "A Corean Coup d'Etat," by Percival Lowell, "Henry Hobson Richardson, Architect," by Henry Van Brunt, "The Blindman's World," by Edward Bellamy, and "The Peckster Professorship," a story, by J. P. Quincy.

The November number of *The Century* will contain the first installment of a biography of Abraham Lincoln, by Mr. Hay and Mr. Nicolay, secretaries of Mr. Lincoln—the whole series to run through most of next year, and to be illustrated. Lincoln is undoubtedly the most interesting character in American history, partly because of the integrity and essential nobleness of his character, partly because of the singular originality, simplicity and freshness of his mind, and partly because of the exceptionally important part he was called upon to play in the national history. Whatever is well written about him is always sure to find interested readers.

"Selections and Poems for Funeral Services:" such is the title of an excellent manual which has been compiled and recently published by Rev. Christopher R. Eliot and Rev. Charles J. Staples, for use, as the title indicates, on funeral occasions, and also as devotional readings in sick-rooms, or elsewhere. Of the several manuals of the kind that we have seen, this is by far the most complete. The scripture selections are grouped under 22 different heads. There are a few prayers, a few prose selections from the great prose writers of the religious world, and more than a hundred poems, expressive of almost every phase of thought and feeling concerning death, the true purpose of life, immortality, trust in God, the consolations of religion. The selections are well made—one hardly misses anything that he has been accustomed to think of as appropriate or helpful either at the funeral service or in the sick-room. The price of the volume is $1.25. It can be obtained from the American Unitarian Association, 25 Beacon street, Boston.

"Ancient Cities: From the Dawn to the Daylight," is the title of a very interesting and instructive book by Rev. Wm. Burnet Wright, pastor of the Berkeley street church, Boston, designed to give a popular account of thirteen of the most important of the ancient cities known to history, namely: Ur, Nineveh, Babylon, Memphis, Alexandria, Petra, Damascus, Tyre, Athens, Rome, Samaria, Susa and Jerusalem, with two closing chapters on "New Jerusalem." The style of the book is excellent; every chapter is literally "as interesting as a story." But the work is written with too obvious a theological purpose in view, and it is so essentially popular rather than scholarly that some of its statements as to marvels and magnitudes need to be taken with some allowance. When we are dealing with Ur and Nineveh and Babylon we are in a region of twilight: the most reliable authorities we have leave much to be guessed, and it is to be questioned whether Mr. Wright has always chosen the highest authorities. Still the book is so good of its kind that it may well be read, and it is so interesting that it certainly will be widely read.

"Lessons from the World of Matter and the World of Man". By Theodore Parker. Not long before his death Theodore Parker said to Rufus Leighton: "It has been a great comfort to me, often, to think that after I have passed away some of my best things might still be collected from my rough notes and your nice photograph of the winged words. The things I value most are not always such as get printed". The volume named above was put before the public by Mr. Leighton some years ago, and is made up of "best things" from Parker, largely taken down from his lips or gathered from his own notes. The book ran through several editions, and then dropped out of the market. It has now, however, been obtained by Charles H. Kerr & Co., and put down to $1.25, which is only half the original price. The subjects treated (some in a paragraph and some in many pages) are very numerous, covering, indeed, almost the whole range of religious thought, and generally showing the great preacher at his best. Probably there is no other single volume that gives at once so comprehensive and so vivid a picture of Parker as this.

NOTICE.—Have any of our readers extra copies of the August UNITARIAN which they they could return to us? We wish some to complete files, and shall be glad to pay for the same.

BOOKS AND PAMPHLETS RECEIVED.

TO PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowleged under the head of "Books Received," with statement of publisher's price, if known.*

"Ancient Cities". By William Burnet Wright. Houghton, Mifflin & Co. Boston and New York. Pp. 291. Price.....$1.25

"Ten Dollars Enough. Keeping House on Ten Dollars a Week. How it was Done, and How it may be Done." By Catherine Owen. Houghton, Mifflin & Co. Pp. 279. Price.....$1.00.

"Unitarians as Congregationalists, with Some Reference to the Issue in the West". By J. H. Crooker. Madison, Wis. Pp. 21.

"George Eliot: Suggestions for Clubs and Private Reading". By Celia P. Wooley. Charles H. Kerr & Co., Chicago. Pp. 10. Price.....10 cents.

"Ten Great Novels: Suggestions for Clubs and Private Reading". Charles H. Kerr & Co., Chicago. Pp. 23. Price.....10 cents.

"God, the Eternal Support". A Sermon by C. D. Bradlee, pastor of the Harrison Square Church, Boston. Pp. 11.

"The Framing of the Ages". A Sermon by Rev. W. S. Crowe. Preached at Good Luck, N. J. Pp. 21. Price.....10 cents.

"The Evolution of Faith in God, the Inspiring or Odic Force of the Universe". By Hu-Manu. Pp. 13.

Services at the Ordination of Roderick Stebbins, at Milton, Mass. With a Sermon by J. H. Morison, D.D.

A SUMMER CAMPAIGN.

In the June number of the UNITARIAN I published a short article under the above caption, outlining in very brief shape a plan of work I hoped to carry out, and asking for help to carry it out. The plan of the work has received unexpected favor from many quarters. The request for help brought the following pledges, all accompanied by hearty words of encouragement:

Wm. R. Smith, Sioux City, Iowa	$100 00
Rev. John Snyder, St. Louis, Mo., from friends in the Church of the Messiah	100 00
Miss Julia Cavanagh, Iowa City, Iowa	25 00
Hon. Geo. W. McCrary, Kansas City, Mo.	10 00
Friend.	10 00
Sam'l May, Leicester, Mass.	10 00
A. S. Chadbourne, Vinton, Iowa	5 00
Mrs. S. L. Clarke, Fairfield, Iowa	5 00

It was somewhat late when my request was published, hence it was still later in the season when some of the above pledges were received. By this time the fierce heat and drouth of the summer had come and I did not feel equal to the labor and care of taking up and carrying on this new work. My interest in the work is

so strong, I so firmly believe it may be made of great value that I did not like to imperil its success at the beginning by starting out in doing it with only the spirit and strength left at the end of an active year's labor. So, in the interest of the work, I determined not to begin until next spring. I have desired all the friends who have made pledges to allow me to call on them for the money in the spring, and they have agreed to this, except that Miss Cavanagh and Mrs. Clarke have generously desired to pay their pledges into the treasury of the Iowa Unitarian Association for use in the general work, and have so paid them. To all who have offered money or who have given sympathetic encouragement, I give hearty thanks. A year hence I hope to have a report of work done. O. CLUTE.

IOWA CITY, October 25, 1886.

A PRACTICAL CONFERENCE.

The Conference of the Iowa Unitarian Association, called to meet in Des Moines Nov. 10–11, promises to be one of much profit from the practical point of view. Those who have the programme in charge are rigidly confining it to subjects pertaining to work that needs to be done at once and that can be done within a year. These subjects are not to be presented each by one person in a lengthy paper and then allowed to lapse into the limbo of indeterminate silence and inaction, but each topic is to be opened by a brief paper or address, and then the Conference is expected to *confer* about it, and, if possible to come to an agreement and a determination that will carry it into effect in the immediate future. The topics to be considered are :—"Lay Propagandism", a consideration of the work which it is possible for the men and women of our congregations to do in spreading our thoughts, and of their duty to do such work.

"Lay Leaders", a consideration as to organizing an order of men and women bound together by a common spirit, purpose, and methods for doing lay work. Here the subject of "Colporters" will come up.

"A Service Book", in which shall be voiced the most reverent thought and aspiration, for the use of "Lay Leaders" and others, in conducting meetings for worship.

"Ministerial Propadeutics." Perhaps by using this unfamiliar word we may arouse attention throughout our body to the need and the feasibility of arranging a course of instruction which, under the guidance of a minister or a competent layman, can be pursued by young men and women, who cannot attend one of our schools, in preparing for lay work and, finally, for the ministry. Such a "course of study" will be considered at the Des Moines meeting.

"A call to the Ministry", that is, a clear and strong statement of the present great need for Unitarian ministers, of the large work they can do, and of the high mental and spiritual compensations the work brings, and an appeal to young men and women to enter upon the work. Such appeal to take shape in a tract.

"The Post-office Mission", its status and its needs. How shall we still further increase its usefulness?

"The Sunday School", and "The Social and Literary Work of the Church" will come in for a full share of time and attention.

It is believed that every Unitarian minister in Iowa will be present, and we hope to have the help of some able ministers and laymen from without the state. All the churches in the state should send delegates, and individual friends not affiliated with churches are cordially invited. O. C.

ALL SOULS CHURCH, CHICAGO.

After a busy year in planning and building, the friends of the Fourth Unitarian Church in Chicago enter with joy their new church home. In general appearance the building conforms in the main to the cut sent out some months ago, which many of the readers of the UNITARIAN have seen. The slight changes have all been improvements. All who have seen the cut and the accompanying plans have a pretty clear idea of the external appearance and of the internal arrangements. As one looks at the building from without it has a pleasing architectural effect, and gives promise of comfort and convenience within, a promise which is borne out by the interior.

The auditorium is semicircular. At the center of the diameter of the circle stands the pulpit,—if this word "pulpit" has not associations too ecclesiastical to be applied to the graceful table, on which stands a small reading desk covered with a plush scarf of very restful color. Chairs are used for seats. They are all movable, and are easily taken away so that the auditorium becomes available for any large social gathering of the society. The room is high enough for comfort and beauty. It is not so high as to be desolate and "barny".

The vestibules, the study, the library, and the parlor are all grouped along the curve of the circle opposite the pulpit, and all open into the auditorium by large doors, hence can be made a part of the auditorium when necessary. This arrangement enables all the space, in auditorium and in social rooms, to be used for any purpose for which it may be needed. It gives the largest amount of available space for the money used, and at the same time gives a group of small rooms for Sunday-school, educational, and social uses,—rooms pleasantly located, well lighted, and easily warmed so that they can be used every day in the year.

At one corner of the building is a private entrance giving access to the second story which contains pleasant and convenient rooms for the minister's residence. It was necessary to have a large sky-light up through the center of the building to light the auditorium. This necessitated placing the rooms above on three sides of a parrallelogram, the rooms on two sides being separated by the sky-light. All the rooms are accessible from a hall extending

around the sky-light. There is a large basement containing the boilers for heating the whole building. In this basement a dining-room and kitchen for the church are to be finished after a while, and perhaps a gymnasium for the children of the church.

The dedication service was held on Tuesday evening, October 12. The weather was perfect. The rooms were all filled with a happy congregation. Mr. Jones and his society had not arranged for one dedication sermon, but had asked a number of ministers and laymen to make short addresses. Thus they had several voices and many thoughts briefly stated. But the exercises seemed not to have the impressive effect which comes from one or two well-considered addresses of sufficient length to give opportunity for the statement and enforcement of great themes. The hymns, all written by members or friends of the society, were sung by the congregation. The scripture readings included high thoughts from many sources. Pastor and people joined in a responsive service of dedication in which reverent faith in God and Christ found expression as broad as human brotherhood. A prayer of dedication followed, and then all joined in singing "Old Hundred".

The society of "All Souls" and its pastor are to be heartily congratulated on their entering their home under such happy auspices.

O. C.

THE ILLINOIS CONFERENCE.

The Illinois Conference held its twenty-fifth meeting in All Souls Church, Chicago, October 12–14. The State work was discussed by J. Ll. Jones, J. V. Blake, Judson Fisher, Mrs. E. T. Leonard and others. Papers were read, on "Practical Religion", by Rev. Judson Fisher; "The Work of the True Church", by Rev. J. H. West; "The Morality of Prohibition", by Eugene Lewis, and "Soul in Nature", by Rev. T. B. Forbush. Rev. J. C. Learned preached a semi-centennial discourse on "The Old Unitarianism and the New".

An account of Unitarianism in Chicago was given by the President of the Conference, Mr. John A. Roche.

The Conference adopted resolutions, sending its greetings to the Illinois churches; reaffirming (in effect) its Ethical or Free Religious position as a Conference; recommending the wide-spread fromation of "Unity Sunday Circles"; appointing a committee to arrange for a series of discourses at Champaign, the seat of the State University; appointing a committee to prepare a history of the first fifty years of Unitarianism in the State; requesting Rev. J. R. Effinger to remain the Secretary of the Conference at a salary (for two-fifths of his time) of $1,000 a year; requesting the A. U. A. to assist as heretofore in Mr. Effinger's support, and instructing the Directors of the Conference to arrange for the publication of "an Illinois number of *Unity*."

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country, in these columns, and will if our friends will help us.*

Ministers, Sunday-School Superintendents and teachers, and church workers, everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumalation of items; but as soon as one of interest occurs, send it immediately on a postal card.—EDS. UN.]

On Sunday, Oct. 24, Rev. Brooke Herford preached at Cornell University, his pulpit in Boston being supplied by Rev. Wm. C. Gannett.

Rev. Grindall Reynolds, Secretary of the American Unitarian Association, will preach the opening sermon of the Winona, (Minn.,) Conference, Nov. 10. He will also preach at Des Moines, Nov. 14, and at the Nebraska Conference, Nov. 16.

Rev. Hilary Bygrave, who for nearly six years held our Unitarian fort at Toronto, Can., has received and accepted a call to Belmont, Mass., one of the most pleasant suburbs of Boston. Besides being pastor of the strong and long established church at Belmont he will also have charge of the new Society at Waverley.

Rev. S. R. Calthrop, of Syracuse, New York, has yielded to an urgent invitation to make a visit West, to help the work. A tour has been arranged for him, including Sheffield, Ind., Davenport, Iowa City, Des Moines and Humboldt, Iowa, and Winona, Minn. At most of these points he will give the address on "God" which was heard with so much pleasure at Saratoga. At Des Moines he will preach on Sunday morning and evening, Nov. 7th, and on Monday evening, Nov. 8th, being the first three of the series of meetings which have been arranged for that place. He will also preach at the conference at Winona, Minn., on November 11.

The Annual Meeting of the Unitarian Sunday School Society was held in Worcester, Mass., October 20 and 21. The opening sermon, by Rev. F. B. Hombrooke, of Newton, was preached on Wednesday evening in the Church of the Unity. The exercises of Thursday consisting of papers and addresses by Secretary Reynolds, Rev. James De Normandie, Rev. J. L. Hurlbut, Miss Elizabeth P. Channing, Rev. Stopford W. Brooke, of London, Eng., Edward Everett Hale, and others, were held in the Second Congregational Church. The more important topics considered were, "The Sunday School of To-day," "How to Retain our Young People in the Sunday School," "A Word from the Week-day School" and "Temperance Teaching in Sunday Schools."

Atlanta, Ga.—The work reopens auspiciously here. Atlanta feels the lift of the better times at hand. Our cause is respected and its representatives treated with cordiality.

Boston, East.—At the Church of our Father, (Rev. G. M. Bodge's,) they opened a new Sunday School Library, Oct. 1. Six hundred volumes—all paid for—"and not a mean one among them," says our informant.

Boston.—SOUTH CONGREGATIONAL: The dedication and installation of Mr. Edward Hale as colleague of Dr. E. E. Hale took place Thursday, October 14, and was a very noble and inspiring service. Rev. F. G. Peabody preached; Dr. A. P. Peabody made the prayer of ordination; Rev. C. F. Russell gave the right hand of Fellowship; Dr. C. C. Everett the charge to the people. The charge to the minister was given by Dr. Hale himself, and our readers can hear the earnest, helpful ring of it even from the brief report of the papers. He said: "This world is more religious today than it has ever been before. It is also true that old forms of religion must change. Give more and more thought to the ministry each day. The fact that the world is more religious than ever before does not stop the Christian ministry from going higher and higher. The sheep must not overrun the leader. The office of minister must be kept a great one. The respect for the ministry has not died out, nor has the respect for all religious institutions. Concerning your methods, rest in the arms of God and rely on his strength, then your methods will come and the work will be done. My charge to you is to say in this church what you think and believe is right, what God prompts you to say, and so God bless you, and may you be a blessing to this people."

Brattleboro, Vt.—Rev. S. M. Crothers has resigned the Pastorate of the Unitarian church to accept a call to St. Paul, Minn.

Charlestown, Mass.—Rev. Pitt Dillingham has just past the tenth anniversary of his settlement as pastor of the Unitarian Society, on which occasion he received a letter from more than a hundred of his parishioners asking him to sit for his portrait, to be painted in oil and hung with those of his predecessors, Dr. James Walker and Dr. Geo. E. Ellis, in the Boylston chapel. The letter also expressed the very warm regard of his people, and their appreciation of his conscientious, devoted and able work as their minister.

Cincinnati, O.—Rev. Geo. A. Thayer advertises eight Sunday morning sermons in October, November and December, upon the following themes: The Creation of the Worlds; The Origin of Man; Temptation and Sin; Language and the Dispersion of Mankind; The Commandments; The Unity of God; Sabbath and the Sacred Number Seven; Angels and Demons.

—The Unity Club of the Unitarian church has prepared for the winter a very interesting programme of work and entertainment, embracing studies of the English literature of the first quarter of this century; discussions of public and economic questions; lectures by Mr. Thayer on Leaders of Men; dramatic entertainments and socials. During the season original stories will be read by Mrs. Alice Williams Brotherton, Hon. Charles W. Baker, Mrs. Fayette Smith, Judge D. T. Wright, Mrs. Robert Hosea, Mr. J. M. Cochran, Mrs. Virginia G. Ellard and Mrs. Geo. W. Hardacre. The club will also, as for a number of seasons past, maintain a series of Sunday afternoon popular lectures by distinguished speakers.

Cleveland, O.—Rev. F. L. Hosmer has been giving three Sunday evening lectures on The Poet Bryant, Longfellow's "Christus," and Tennyson's "In Memoriam."

Deerfield, Mass.—A large meeting of the Connecticut Valley Unitarian Conference was held here October 13. The quaint old church was brightened by a brilliant abundance of autumn foliage. Rev. Edgar Buckingham welcomed the visitors and led the devotional service. Rev. J. C. Parsons, of Prospect Hill Seminary, read a scholarly and yet practical address on "Religious Experience", which was discussed by Rev. John Cuckson, Rev. J. B. Lincoln and Dr. Peabody, of Cambridge. After a generous collation and a business session Dr. Peabody preached on "The Place the Christian Religion Fills in the Universe"—a sermon able and hopeful to the point of prophesy. The officers of the conference are J. R. Smith, of Springfield, president, and Rev. C. E. St. John, of Deerfield, secretary. Over 250 persons were in attendance.

Des Moines, Ia.—The work of Rev. Ida C. Hultin opens favorably in this important field. A series of meetings to continue for eight days has been arranged, to begin on Sunday morning, November 7, and to close on Sunday evening, November 14. Rev. S. R. Calthrop, Rev. Marion Murdoch, Rev. Arthur M. Judy, Rev. Mary A. Safford, Rev. S. S. Hunting, Rev. O. Clute, Rev. Arthur Beavis, and perhaps others, will take part.

Detroit, Mich.—At the annual meeting of the Unitarian Society held October 13, the Board of Trustees was empowered to secure a pastor, and was also asked to report to a special meeting of the society in two weeks upon the practicability of purchasing a new site and building a new church. The society is out of debt. The Sunday school library has been put in excellent condition during the past summer vacation, under the supervision of Mrs. Florence Bagley Sherman, the librarian.

Greenfield, Mass.—The Unitarian people received in July fifty-one city children through the officers of the Boston "Country Week". They were quartered in the village, or, at the expense of the parish, among the Shelburne Hills, and remained a week, giving satisfaction to their hosts by their good be-

havior. The young people of the Greenfield church have arranged for a course of lectures to be given by Geo. W. Cable, Stuart Rogers, Geo. W. Towle and James Kay Applebee. The church has sent $50 to Charleston, S. C., and $10 to Mr. Hugenholtz to help build his new place of worship in Grand Rapids, Mich.

Gardner, Mass.—Rev. W. C. Litchfield was installed pastor of the Unitarian Society on the evening of October 28, a half dozen of the neighboring ministers taking part in the very interesting service.

Hanover, N. H.—A Correspondent writes: "Unitarian services conducted by Rev. W. H. Fish, of Lebanon, are now being held in Precinct Hall every Sunday P.M. Anything like "Liberal Christianity" is a new feature here, but the look is promising. The expenses for one year are generously borne by one of Dartmouth's Alumni, now a prominent Boston lawyer. A goodly number of students (Dartmouth) have already made it their choice for the one service required by the College, and the meetings are and promise to be both pleasant and profitable; though in a town so rigidly Orthodox the progress can be only slow. But being a town where so many young men are gathered, as come here to college, the opportunity for good work is self-evident.

Hartford, Ct.—Rev. J. C. Kimball has re-organized his class of last year for a second season of study in Good Citizenship, the number in attendance being large. The class, instead of forming merely an adjunct to the other services, has become one of the most vital parts of the day's work, taking up, as it does, in a free and unconventional manner, the great social and economic topics of the time and discussing them in the light of religion. During the summer vacation the parlors and lower hall of the Unitarian Society were beautifully frescoed and fitted up as a surprise to the returning pastor.

Iowa City, Ia.—The Religio-Scientific Association, which Rev. Arthur Beavis has organized in connection with the Unitarian Church, puts out a programme of very solid and attractive work for the season, from October to June. Among the subjects to be studied and discussed are Intuition; Prophesy; Stimulants; Culture; Evolution (5 studies); Bible Cosmology (3 studies); Origin, Development and Effects of the Christion Religion (12 studies); The Deists of the Eighteenth Century; The French Revolution; Capital and Labor (4 studies); Immortality(3 studies).

Jamestown, N. Y.—Dr. Townsend, pastor of the Independent Congregationalist Church, has not only started a new paper, the *New Theology Herald*, but has associated with his work two young ministers, Rev. Solon Lauer, and Rev. A. N. Somers, who, with their head-quarters in Jamestown, are preaching and doing New Theology Missionary work in the regions round about.

Lebanon, N. H.—Rev. W. H. Fish was installed pastor of the First Congregational Society on October 25.

Lowell.—Rev. G. C. Wright, who has been minister at Northfield, Mass., for the past two years, has accepted the ministry to the poor in Lowell, a kind of work to which he has long felt drawn. He was installed as pastor of the Free Chapel Church and Ministry at Large on Oct. 15, Dr. A. P. Peabody preaching the installation sermon.

Melrose, Mass.—Special Sunday evening services are being held at the Unitarian Church, with very attractive subjects and speakers. On Oct 31, Mrs. Mary A. Livermore spoke on the question, "What makes a Church a Power in a Community?" The programme for Nov. and Dec. is as follows: Nov. 14 "Individual Fidelity the Secret of Church Efficiency", by Rev. E. D. Towle; Nov. 28, a Thanksgiving Service; Dec. 12, "Ethical Instruction in the Sunday School," by Hon. Carroll D. Wright.

Northfield, Mass.—Rev. Geo. C. Wright has resigned his pastorate of the Unitarian Church, and the society is now hearing candidates. The Northfield Sunday School held its annual meeting Oct. 7, re-elected Henry C. Holton Superintendent and nearly the same corps of officers who served last year, and laid plans for active work.

Omaha, Neb.—A private letter from an English Unitarian lady, settled here, says: "This morning was the Harvest Festival, the Church was very beautifully decorated, it has been painted and papered this summer and altogether looks very pretty. The congregation is improving, there are much larger audiences than there were when I first came to Omaha. The Church is in a flourishing condition.

Philadelphia, Pa.—The First Church (Rev. Joseph May's) was reopened on the 19th of September. An added beauty was found in the "Barton" memorial window, erected to the memory of Mrs. Sarah Barton. A "Clark" memorial window will be added soon, also a window in memory of Mrs. Wm. H. Furness. A series of monthly discourses on "Important Themes in Theology and Religion" will be given this winter by Rev. F. H. Hedge, D.D., Rev. Edward Everett Hale, D.D., Rev. A. P. Peabody, D.D., Rev. Howard N. Brown, Rev. S. R. Calthrop, Rev. John Chadwick, Rev. Theodore C. Williams and Rev. Brooke Herford. The different charities of the church, the Ladies' Aid Society, the Reading Class, and the Sewing School are all getting into active operation for the winter.

—The Germantown Church (Rev. Mr. Clifford's) reopened on September 12. The Sunday-school is in an excellent condition. Mr. Clifford gives at each session a short talk, and also conducts an Emerson class composed of young people. Connected with the Sun-

day-school is a free "Kindergarten" for the little ones, and also a useful household school for young girls.——The people of the Germantown society are happy over the return of their pastor and his wife (Mr. and Mrs. Ames) from abroad. A very delightful reception was given for them October 14.

Rock Falls, Iowa.—The work here has been going on quietly for several months. Our friends have obtained the use of a convenient hall, have furnished it neatly, and will use it for religious and social meetings. The hall was formally opened on Sunday, October 17, when Rev. O. Clute preached on "Unitarianism, its Method, its Thought, its Life". In the evening the congregation filled the room to overflowing.

Rock Rapids, Iowa.—This thriving town in Lyon county, in the extreme northwestern part of the State, was recently visited by Rev. S. S. Hunting, who preached on two successive Sundays to excellent congregations. It is hoped that further work may soon be done here.

Wayland, Mass.—The people here are feeling very much encouraged. Rev. Herbert H. Mott, after preaching among them for some months during his last year at Harvard Divinity School, received during the summer an earnest invitation to settle, the people showing great heartiness and unanimity in the call. Mr. Mott accepted it and has been preaching right along, and already there is a marked increase in the attendance. On the 17th of September he was ordained; Revs. Dr. Everett, F. G. Peabody, H. Price Collier, C. F. Russell and Brooke Herford taking part. A few Sundays ago, the communion was revived, and deep interest was manifested, many remaining to join in the service who had never done so before.

Wichita, Kansas.—A correspondent from this place writes: "Could you not send a missionary to this city? We have 24,000 population, and as yet the Unitarian faith is unknown here."

Winchester, Mass.—The Unitarian church was newly fitted up and frescoed during the summer. Harvest Sunday was observed by the union of congregation and Sunday-school,—the Sunday-school sitting not by itself, but mingled with the congregation—parents and children sitting together so far as convenient. The service used was the harvest service in the Sunday-school hymnal, the minister, Sunday-school superintendent, choir, congregation and school all taking part. After the opening service ten children were christened, and the pastor preached a sermon to the children and congregation as one. The decorations of autumn leaves and fruits were beautiful, and the whole service was much enjoyed.

Worcester, Mass.—Few of our readers probably are aware of an interesting religious movement, a little French liberal church. Some five or six years ago, Rev. Gran Syvret, a French Protestant missionary previously among the French Canadians in Montreal, was sent by the Board of Home Missions to preach to the French Canadians in Worcester. By and by some liberal books came in his way, and without knowing any Unitarians he gradually became one. His preaching changed its tone, and after an ineffectual warning the Board withdrew their support. His people, however, would not leave him, and for three years past he has continued his ministry, struggling on under great difficulties, his congregation, varying from 30 to 60, being composed of working people, and his only support heretofore being his own teaching, and a hundred dollars contributed by the ladies aid society of the First Church, Worcester. We are glad to hear that M. Syvret is applying to our fellowship for a district status among Unitarians, and that our Worcester churches are considering some plan for the maintenance of his work.

JOTTINGS.

Mrs. Lighthead—"Of course, Dr. Scripture, we were very sorry to have to give up our pew in your church; but it cost us so much for the children's dancing lessons this winter, that we had to give up something."

The Religio-Scientific Association connected with the Iowa City Unitarian church takes as its fine motto: "Truth wears no mask; bows at no human shrine; seeks neither place nor applause; she only asks a hearing."

You will never be sorry
For hearing before judging;
For thinking before speaking;
For holding an angry tongue;
For stopping the ear to a tale-bearer;
For disbelieving most of the ill reports;
For being kind to the distressed;
For being patient toward everybody;
For doing good to all men;
For asking pardon for all wrongs;
For speaking evil of no one;
For being courteous to all.

The first printing done in America was in the city of Mexico, in 1539. There were then 00 printing offices in Europe. The second press in America was set up in Lima, Peru, and the third in Cambridge, Mass., in 1639.

Says the Boston *Commonwealth:* Three rather able girls are the daughters of F. A. Drexel, the Philadelphia banker, each worth $4,000,000, who have been brought up to look after their own affairs, and to make good use of their wealth. They maintain a great educational charity at Torresdale, Pa., and are said to have a list of 350 pensioners upon their private bounty. They live and dress plainly, and horses are about their only dissipation. A few weeks ago they sailed for

Europe to visit the educational institutions of the old world, and gather points for their own guidance in the management of their school.

Warner Bros., the well-known corset manufacturers, are putting up a building in Bridgeport, Conn., to cost $35,000, for the free use of the one thousand girls employed in their factory. The building will be about seventy feet square and three stories high. The first story will be devoted to a restaurant where good meals will be furnished at cost. The second story will contain a large reading-room and library, conversation room, music room, bath room and lavatory. The third story will contain a large hall seating 600, a small hall seating 150, and class-rooms, where evening classes in singing, penmanship, drawing, bookkeeping, fancy needlework, etc., will be taught. The building will be under the care of a competent matron, and will be free to all girls in Warner Bros.' employ.

BEAUTIFUL THOUGHTS.—Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fair palaces we may build of beautiful thoughts, proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—*Ruskin.*

FRIENDS! WILL YOU SEND US 1,000 NEW Subscribers for the Unitarian during November and December? You can easily do it. Get your neighbors to subscribe. Subscribe for a copy for a friend or relative at a distance. Get your church to subscribe for 25 or 50 copies to put on the table at your church door. Order 10 or 20 copies for your Post Office Mission work.

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Specimen Copies of the "Unitarian" will be sent free to all who desire. *Packages* will be sent free to ministers, post-office mission secretaries, or other workers who wish to distribute them in their churches, or otherwise use them as samples.

250 UNITARIAN BOOKS BY SUCH AUthors as Channing, Theodore Parker, Freeman Clarke, Robert Collyer, Dr. Hedge, Edward Everett Hale and M. J. Savage are included in our Loan Library. Any book lent for twenty-one days on receipt of 10 cents to pay postage. Unitarian tracts and pamphlets of fifty different kinds given away. Catalogue of books and tracts sent free. Address REV. MARY H. GRAVES, Unitarian Rooms, 175 Dearborn street, Chicago.

RELIGIOUS STUDY CLASSES; or, The Study of the Literature of Unitarianism in Churches, Bible Classes and Clubs. By Mrs. Eliza R. Sunderland. Pamphlet; 24 pp. Price 10 cents; per 100, $5.00. Address Women's Western Unitarian Conference, 175 Dearborn street, Chicago.

CALENDAR FOR NOVEMBER.

A THOUGHT GEM FOR EVERY DAY.

(Selected from Shakspeare by MRS. E. E. MARKAN.)

1. M. What stronger breastplate than a heart untainted?
2. T. Many strokes, though with a little axe,
Hew down and fell the hardest timber'd oak.
3. W. No profit grows, where is no pleasure ta'en;
In brief, sir, study what you most affect.
4. Th. From lowest place, when virtuous things proceed,
The place is dignified by th' doer's deed.
5. F. Sweet mercy is nobility's true badge.
6. S. The gods are just, and of our pleasant vices
Make instruments to scourge us.
7. S. Heaven doth with us as we with torches do—
Not light them for themselves.
8. M. Condemn the fault and not the actor of it.
9. T. Our doubts are traitors,
And make us lose the good we oft might win
By fearing to attempt.
10. W. The fault—is not in our stars,
But in ourselves, that we are underlings.
11. Th. Dare do all that may become a man;
Who dares do more is none.
12. F. Nought so vile that on the earth doth live,
But to the earth some special good doth give.
13. S. There's beggary in the love that can be reckoned.
14. S. Love thyself last; cherish those hearts that hate thee,—
Still in thy right hand carry gentle peace.
15. M. A little fire is quickly trodden out,
Which, being suffered, rivers cannot quench.
16. T. The attempt, and not the deed, confounds us.
17. W. How oft the sight of means to do ill deeds
Makes ill deeds done.
18. Th. They are as sick that surfeit with too much
As they that starve with nothing.
19. F. You have too much respect upon the world;
They lose it, that do buy it with much care.
20. S. How far that little candle throws its beams!
So shines a good deed in this naughty world.
21. S. There is some soul of goodness in things evil,
Would men observingly distil it out.
22. M. Our remedies oft in ourselves do lie,
Which we ascribe to heaven.
23. T. It is excellent
To have a giant's strength, but it is tyrannous
To use it like a giant.
24. W. Virtue is bold and goodness never fearful.
25. Th. Spirits are not finely touched, but to fine issues.
26. F. When fortune means to men most good,
She looks upon them with a threatening eye.
27. S. The flighty purpose never is o'ertook,
Unless the deed go with it.
28. S. Angels are bright still, though the brightest fell.
29. M. Use every man after his desert, and who should 'scape whipping?
Use them after your own honor and dignity.
30. T. This above all,—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

FREE! THE ISSUE IN THE WEST.—A Pamphlet (45 pp.) discussing the movement in the West that would make Unitarianism no longer necessarily either Christian or Theistic. By J. T. Sunderland. May be obtained from the author, 115 Monroe street, Chicago. Inclose stamp for postage.

WHAT IS IT TO BE A CHRISTIAN? A Sermon by Jenkin Lloyd Jones, Pastor of All Souls (Unitarian) Church, Chicago. Price, 5 cents, 10 copies, 25 cents, postpaid. CHARLES H. KERR & CO., Publishers, 175 Dearborn Street, Chicago.

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